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farmers and the hardy mountaineers that dwelt on the flanks of the Apennines, men who could stand military hardship and discipline, were sacrificed in foreign conquests. Even Cæsar spoke of the "dire scarcity of men" in his day. Not that slaves and camp-followers were lacking,—there were plenty of these; but real Romans had begun to disappear.

A modern illustration of the working out of this law, the "extinction of the best" by war, is found in the decadence of Spain. "Spain," says President Jordan, "died centuries ago. She never crossed our path. It was only her ghost which walked at Manilla and Santiago." "This is Castile," said a Spanish knight; "she makes men and wastes them." This sentence sums up the history of Spain. Her best men were killed off in her wars and conquests.

The cathedrals of England are filled with memorials to Englishmen who have been killed on foreign battlefields. We cannot tell how much greater England would be to-day if her blood had not undergone deterioration from war.

Go anywhere in Italy and near a railway station you will find a pile of French skulls. You will find them in Austria and Germany, in Russia, and even in Egypt as far as the pyramids. "Read," says President Jordan, "the dreary record of the glory of France, the slaughter at Waterloo, the wretched failure of Moscow, the miserable deeds of Sedan, the waste of Algiers, the poison of Madagascar, the crimes of Indo-China, the hideous results of barrack vice and its entail of disease and sterility, and you will understand the 'Man of the Hoe.' The man who is left, the man whom glory cannot use, becomes the father of the future men of France. As the long-horn cattle reappear in a neglected or abused herd of Durhams, so comes forth the aboriginal man, the 'Man of the Hoe,' in a wasted race of men."

We of America cannot calculate the loss we suffered in the destruction of our million young men, "the best that the nation could bring," who were killed in battle or died of wounds and disease in our Civil War. But we not only lost those men; we were deprived of the benefit of their descendants, for in most cases they left none. In solving our national problems we miss the heroism that once was and that we might have with us to-day in a stronger race of men but for our Civil War.

On the other hand, Dr. Jordan points out that conditions of peace are favorable to the cultivation and perpetuation of heroism. "In times of peace," he says, "there is no slaughter of the strong, no sacrifice of the courageous. In the peaceful struggle for existence there is a premium placed on these virtues. The virile and the brave survive. The idle, weak and dissipated go to the wall." Japan won her victories over China

and Russia because her people had been at peace for two hundred and fifty years. The nation had become strong. It would be a marvel that no nation has ever seen had Japan won her victories after two hundred and fifty years of war.

"The Human Harvest!" War, not the creator, but the destroyer of heroes. War does not strengthen, it weakens nations. This is a most suggestive thought. And Dr. Jordan, whether lecturing under the precise title chosen on this occasion, or under some other, has received from various audiences a large and respectful amount of attention. As he remarks in the closing pages of his book, this would be a suitable theory for some future Darwin to take for a study, and, from materials and statistics gathered from far and near, work out methodically the results of his investigations. But what an answer we already have in the lecturer's brief presentation of the case! It is helpful and timely for those who count among the benefits of war the manly virtues it develops in a nation. It makes us who are trying to do away with war feel more than ever our duty to work for peace. It enables us to see, what we must try to make others see, if we are to accomplish anything, that the cause of peace is, on scientific as well as on moral grounds, the cause of national ascendancy and heroism. Let us save our strong men. We cannot afford to waste them. We of America need them, every country needs them, with all their high qualities and with their capacity to leave worthy descendants, in order that we may meet more effectively the demands of the future and of to-day.

Methods of Promoting the Cause of Peace.

People frequently ask in their letters, or when they call at the office of the American Peace Society, how they can help the peace movement. Willingness to work for it is everywhere apparent. This is evidence of the living importance of the peace cause in the minds of its friends.

This cause is progressing of its own irrepressible momentum, the result of nearly a century of systematic and devoted effort. But every member of the American Peace Society can become a centre of activity in its behalf, as many members now are. He can arrange for a meeting at which the story of the progress of the movement can be told. The story of it is both argument and the presentation of our aims in the most attractive form. It never fails to secure attention. The people like to hear of the new spirit of humanity that is taking possession of our age. It appeals to their higher nature. And when a member cannot address a meeting himself, he can get some fellow member or one of our lecturers to address it.

About a year ago one of our members helped to organize a union meeting of the churches in a Massachusetts town. One hundred persons, representing every department of the organized life of the community, including the presidents of the leading literary and social clubs, school teachers, the selectmen, the officers of the Grand Army and of the militia company, responded cheerfully to his request to let their names be used, or when possible to act with him as a committee to awaken public interest in the occasion. All the reporters and editors lent a hand with enthusiasm. Notices of the meeting were published nearly every day for two weeks in advance, and reports of it were printed after it was held. Several of the local clergymen took part in the opening services, one of them acting as chairman. A school teacher read "The Arsenal at Springfield," a choir of high school pupils, accompanied by their principal and their instructor in music, sang appropriate hymns. The Secretary of the American Peace Society made the address, his third within the year at the same place.

We have in mind also a member who, though on the Pacific Coast and beyond the reach of personal help from headquarters, keeps the cause before the public in her State. She sends for new pamphlets regularly and distributes them at lectures or conventions, as opportunity offers. She furnished us with a report of President David Starr Jordan's lecture on "The Human Harvest," to which reference is made in another column.

We think of still another member, who is chairman of the committee on arbitration of the Board of Trade in his city, in Ohio. He arranged for a discussion of international arbitration at a large dinner lately held by the Board, and had the speeches that were made there fully reported. He has sent for several copies of the March number of the *ADVOCATE OF PEACE* for use in the newspapers of his city. He writes: "Our papers are doing the cause good service."

We venture to say that almost every able-bodied and enthusiastic member of our Society can do work like that which has been done in any of these three cases if he will but try.

Ministers should be induced to preach sermons on the peace movement. It makes a popular topic for the men. Our Secretary, a few evenings ago, addressed one hundred men whom one of our members, a Methodist clergyman, got together from his men's club and the club of the Congregational Church of his town. The subject should be put upon the calendars of the women's clubs. The patriotic societies can easily be interested in it. One of our speakers was asked a few weeks ago to address a chapter of the Sons of the American Revolution. Colleges are sending to us for pamphlets and books. Dartmouth College had a peace observance on Washington's

Birthday, at which President Tucker presided. President Eliot of Harvard, by his speech before the Canadian Club, has once more called the attention of the educated world to the limitation of armaments.

Let us see to it that Hague Day, May 18 (this year the 17th, as the 18th falls on Saturday), is observed by the schools of every State of the Union in which the Society has an active member. An enterprising teacher has applied to us for copies of circulars relating to the observance of this day in order to get an influential educational association to recommend its observance in her State. That is something any of us can do. Inquire by letter whether your State Superintendent of Public Instruction or your local superintendent has arranged for the observance of the day, and offer to coöperate with him. The National Peace Congress, which meets in New York City this month, is called to promote the Hague Conference. Attend it, if you can; but spread abroad widely the reports of its proceedings whether you can attend it or not. Let us see to it that the State and district conventions of our religious denominations pass resolutions in support of the recommendations of the Interparliamentary Union to the Hague Conference. Let it be understood by Christians that work for peace is work for Christ. Boards of trade, labor organizations, all associations representing commerce or industry, all philanthropic and educational societies, by the expression of their sentiments to our State Department, should help to make a success of the second Conference at The Hague. The hour calls for prompt, earnest and general effort.

Hodgson Pratt.

Though his health was known to be declining and his decease not far away, the death of Hodgson Pratt at the age of eighty-three, at Le Pecq, France, where he had been living for some years, has brought a great sense of loss to all the friends of peace, to whom either personally or by name he was so well known.

Mr. Pratt was an apostle of peace in the best sense of that term. After ten years of service in the East India Company, and some time devoted to the coöperative movement in England, in which he did service of a high order, he gave himself up almost exclusively to the cause of international arbitration and peace. He was one of the founders of the International Arbitration and Peace Association in 1880, an organization created to lay greater stress than had possibly before been done on the judicial aspects of the movement. He was either chairman of the executive committee of the association or its president as long as he lived.

In his peace work he began early to labor on the Continent, where his services became most fruitful. In 1881